

Mission News.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

We give to our readers this month the long promised "Tottori number." If it arouses their interest in the work of Tottori Station as much as it has aroused ours it will repay, many fold, for the added work and expense of its production.

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Dr. and Mrs. S. L. Gulick are expected to arrive in Japan on the sixteenth of this month.

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The wedding of Mr. Charles W. Atkinson, youngest son of Dr. Atkinson of Kobe, and Miss Gladys Howard, daughter of Mr. and Mrs. B. C. Howard of Yokohama, took place Thursday afternoon, November twenty-second, in Christ Church, Yokohama. The ceremony was performed by Bishop McKim assisted by the Rev. Mr. Field.

Mrs. J. D. Davis, accompanied by Rev. and Mrs. F. B. Bridgman of the American Board South African Mission arrived by the "Korea" on the eighth of this month.

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A son was born to Mr. and Mrs. Merle Davis on the tenth of November. He is Dr. Davis's second grandson.

* * * *

William Brooks Cobb was baptised last month in the Niigata Church. Some Japanese children were baptised at the same time thus making it an international baptism service.

* * * *

Word has been received of the sudden death of Dr. Albrecht from lockjaw. He came to Japan in eighteen eighty-seven and was a member of the American Board Mission for seventeen years. The last part of this period he was Professor of Systematic Theology in the Dōshisha. For two years he had been pastor of a church in Minneapolis and, under trying circumstances, was slowly changing a weak church into a strong one. His wife, daughter, and two sons survive him.

Dōshisha Trustee Meeting.

The Annual meeting of the Board of Trustees of the Dōshisha group of schools took place this year, in accordance with an amendment to the by-laws, November 23rd. The annual meeting has hitherto been held during the last week of March.

This meeting was the shortest on record, at least since the re-organisation of the Board eight years ago. The interest centred around the election of a *Shachō* (President), in distinction from the *Kōchō* (Principal), two offices until recently occupied by one person.

At the meeting last March a committee had been chosen to select a candidate and that committee after a very careful consideration of the matter, and after conference with all the branches of the alumni association, unanimously nominated the Rev. Tasuku Harada, pastor of the Kobe (Kumi-ai) Church and the President of the Missionary Society of the Kumi-ai Churches.

The report was at once accepted and the formal election was most cordially unanimous.

Mr. Harada has long been known as one of the strongest men among the alumni of the Dōshisha and his accession to the Presidency is heartily welcomed by the alumni. He is well known in the United States and he has also travelled somewhat widely in Europe. It will be remembered also that last winter he, with Dr. Motoda of the Episcopal Church, was selected to visit India, where they both lectured in the principal cities with great success.

President Harada has been identified with the Christian Endeavor movement in Japan from the beginning and has always been a valued speaker in the various Christian gatherings not only those of the Kumi-ai Churches but also those of the church at large.

For some years past the President has been a non-resident and the chief responsibility has rested upon the Principal who during the past eighteen months has been Mr. Sejiro Niwa, formerly Secretary of the National Y. M. C. A. Mr. Niwa gave himself to his work with great self-sacrifice and has rendered much-esteemed service to the Dōshisha. He still remains in office and will share in the administration now that a resident President has been so happily secured.

The other business at the Trustees meeting was purely routine and without general interest. The reports indicated increased prosperity in the institution as a whole, tho in the administration of the Girls' School some friction had developed, but it was believed that this would soon be overcome. The growth of the Theological Department, in spite of the reduced faculty, was particularly gratifying, about fifty students being reported as present. The announcement of Dr. S. L. Gulick's speedy return was warmly received.

During the past year there has been a growing interest in the Dōshisha on the part of the alumni and we may well believe that an era of unwonted prosperity has been entered upon.

Outside of the Dōshisha there is a large body of men, old friends of Dr. Neesima's, who have forgotten neither him nor his wide plans for the Dōshisha. Now that the alumni have become reunited, there is every reason to believe that, just so far forth as the local administration shows itself efficient as regards inculcating that moral principle based upon religion, in which Dr. Neesima so thoroly believed, those friends will rally to its support and gladly contribute what may be needed to place the institution upon a firm foundation.

D. C. GREENE.

The School Question in San Francisco.

It is not at all because of a lack of sympathy with the Japanese people in their indignation at the exclusion of the children of their fellow countrymen in San Francisco from the public schools that we have abstained hitherto from discussing the question in these columns; for it is not too much to say that the sympathy of the American missionaries in Japan is most heartily with the Japanese people in this matter and that they would be glad to do anything in their power to secure a just settlement of

the questions at issue. In common, we believe, with practically the entire missionary community, we are certain that a really just settlement would prove satisfactory to all reasonable Japanese, indeed, we are assured the Japanese Government has not asked for more than all candid Americans admit to be fair and just.

The matter, so far as the Government of the United States is concerned, is in the hands of statesmen sincerely friendly to Japan and it would not in any case seem fitting that we, at this distance, should engage in the discussion lest such interference provoke excitement which might embarrass those upon whom rests the legal responsibility for determining the position of the United States Government toward the municipal authorities of San Francisco.

Much less would discussion on our part be fitting now, while the matter is still under advisement by the courts of the United States. Tho the decision of the court of original jurisdiction will doubtless be made public before this number of MISSION NEWS reaches our readers; still, which ever way that decision may go, there will undoubtedly be an appeal to the Supreme Court of the United States, so that the final decision can hardly be reached for some time to come. Fortunately we have every reason for the confident belief that that final decision will be both fair to the Japanese and honorable to the United States.

But while we still abstain from discussion it may not be out of place to state briefly what we understand to be the Japanese position in reference to the matter.

In view of the fact that certain writers in America have laid great stress upon the alleged* embarrassment growing out of the presence of Japanese of practically adult age in the lower grades of the public schools, it should be said first of all, that no responsible Japanese would object to any suitably

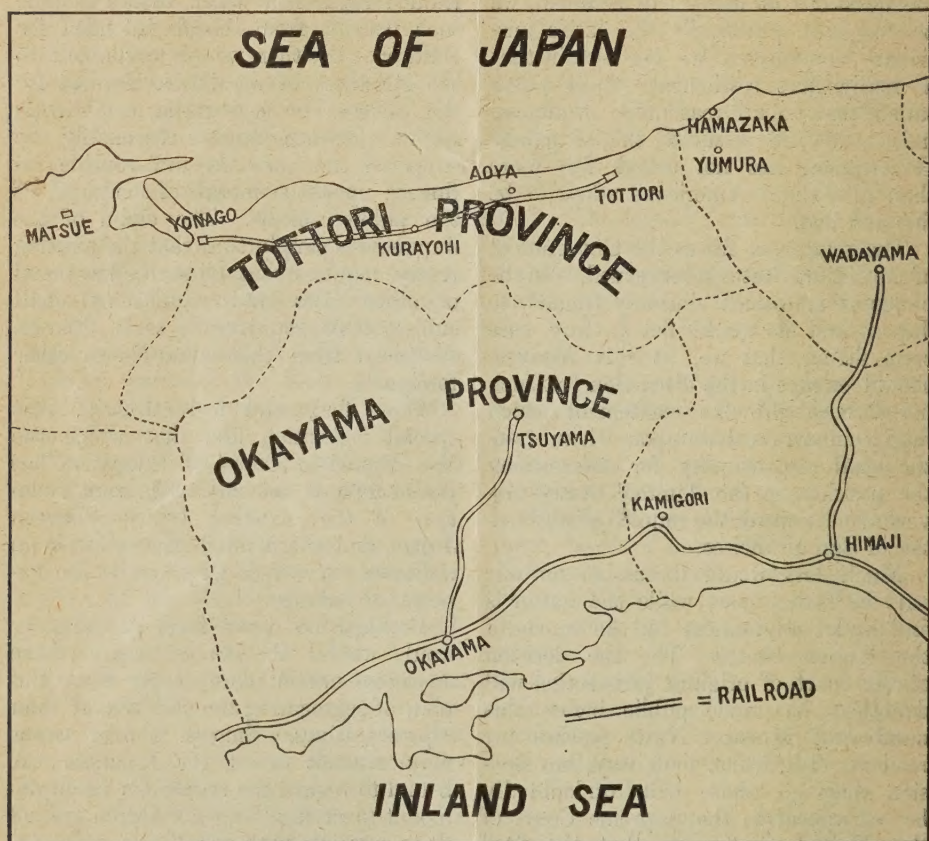
framed regulation which should exclude such persons from schools intended for children. Neither would any object to the strictness of regulations framed for the purpose of segregating individuals whose presence might reasonably be supposed to have an unfavorable influence upon the morals of the pupils of the public schools. The claim of the Japanese is simply this, that the existing treaty requires that no such educational or other laws and regulations shall subject their countrymen to a different treatment from that accorded to other foreigners.

They feel, and feel strongly, that special legislation like that which the San Francisco Board of Education has put in force is not only in flagrant violation of the existing treaty between Japan and the United States, but is an indignity to which they cannot be expected to submit.

Perhaps no other form of indignity would wound the *amour propre* of the Japanese nation more deeply than this plan of segregating the children of their representatives. Smooth it over as one may attempt to do, the Japanese are bound to regard the regulation as tantamount to saying "your children are not fit to associate with ours."

The attitude of the President and Secretary Root has served to calm the first excitement, but this calmness must not be thought to mean a decline of interest. There is, happily, no reason to apprehend any rash step on the part of the Japanese Government, which is under wise and prudent leadership; but the nation will not rest until the obnoxious special legislation is repealed or set aside. It is not for us to suggest what methods might be adopted in case of an unwelcome decision by the courts; we content ourselves with repeating our faith as already expressed, that the prospective decision will be both fair and honorable.

D. C. GREENE.



The above map gives a good idea of the situation of Tottori Province. It is one division of the largest of the islands that constitute the Japanese Empire and faces the Sea of Japan. On the land side it is largely shut off by high mountains which makes land communication with Okayama and other provinces quite difficult. The population of the province is about six hundred thousand and the only missionary work in the entire province is that of the English Episcopalians in Yonaga, at the southwestern corner of the province, and our own work in the northwestern corner. The French Catholics also have some work in Tottori. The American Board work, centering in Tottori, extends to Aoya and Kurayoshi and also to Yumura in the adjoining province. The nearest station of the American Board is in Okayama, two days' journey over the mountains. It is one of the most isolated stations in the mission.

A railroad is being built from Yonaga to Tottori which will sometime unite with that now running up from Himeji to Wadayama. This ought to do a good deal for the development of the province and bring it more fully into touch with the rest of the country.

Early work in Tottori.

(The following article is based on and compiled from a letter written by Dr. De Forest twenty-six years ago).

One day, while walking thro an exhibition at Osaka, Dr. De Forest chanced to become acquainted with a young medical student whose home was in Tottori. This young man became a Christian and during the summer of eighteen-eighty returned home for his vacation and gathered together about a dozen people who were desirous of learning about Christianity. Being earnestly requested by this young man to go to Tottori Dr. DeForest at last went, taking with him a Japanese pastor from Osaka. He writes,—

"We were not prepared for the cool reception we met. A foreigner had been seen there once, three years ago, but the sight of one is so rare over there that it sets the whole town in commotion. But when it was known that the foreigner was going to preach the *Yesu* religion, the old dread of that forbidden way fell upon the hotel-keepers, and with one accord they declined to receive me. A Christian, however, succeeded in securing me lodgings at a private house, and the police were instructed to be careful not to interfere with the new-comer, as the treaties were under revision, and it would not do to have any disturbance of any kind.....It was determined to hire a theater the next day, and to advertise three days' preaching by an American. Some went to prepare the theater, some wrote and caused to be put up about forty placards thro the city, and the necessary notice was sent to the police-station. Shortly after that what was my surprise to hear wooden clappers rattling away in front of my house, and to see a clownishly dressed fellow, shouting at the top of his voice, "*Preaching to-night! Religion of Jesus! By an American! Seats free at the theater!*"

This theater proved to be too small and after the first night the largest theater in town, capable of holding

more than a thousand people, was hired.

"The theater [the large one] filled up to its edges, overflowed on to the speaker's platform, crowded into the actors' rooms where we were waiting, and, before we could commence, the place bid fair to be the scene of an uproar for which the new religion was likely to be called into question."

The disturbance continued to increase while two speakers tried to address the audience. Then Dr. DeForest stepped out before them.

"The better portion, perhaps over half the people, immediately became quiet, but there were no signs of yielding in other parts of the house. At last I shouted out that in America the Japanese had the reputation of being the politest people on the face of the earth, but if they didn't stop this uproar and be quiet, there was one American who never would say that the Tottori-ites were polite. This being applauded by the few hundreds who could hear, the rest suddenly wanted to hear too. One or two hundred who couldn't see me still kept up a disturbance, whereupon I shouted to them that if their desire was to *see* the foreigner, provided they would only content themselves for a few moments with *hearing* me, I'd wait till midnight to show them my face. This provoked general applause; and after that, though some made slight interruptions, there was excellent attention given by over a thousand of them for nearly an hour.....The day after our three nights' course [of speaking] we intended to return; but so urgent were the requests for us to stop one more day, that we remained over, and met nine men who, with their families and friends, wished to form a company to study the Bible every Sunday evening. K., [the Japanese pastor], with great tact, made a little Book of Life, in which their names were written, and in which they pledged themselves to begin immediately the searching of the Scriptures.....In the evening K. slipped out, leaving me

to talk to the endless stream of visitors. When he came back, I was alone, and the look of pleasure on K's. face was too apparent. "We've just had the first family prayers in this city; father, wife, mother, and two sons uniting in it, and thanking me for teaching them how to pray." With that, our cup was full. Weary with the exciting and ceaseless work, we kneeled for our last evening prayer, thanking God for all his loving leading."

Thus was Christian work begun in Tottori. It was continued, by occasional touring from Okayama, two day's journey over the mountains, for ten years.

Opening of Tottori Station.

The first serious intimation that came to the mission of a strong desire for resident missionaries in Tottori was thro a delegation from the Tottori church sent to Okayama to ask definitely for the transfer to Tottori of one of the two families then in Okayama.

Several months previous Messrs. Pettie and Rowland had visited Tottori on the occasion of the organization of the church, had spent several days in the city in close contact with the brethren, and had engaged in an active evangelistic campaign both in the city and in Kurayoshi some thirty miles to the west. They were thus somewhat familiar with the condition and needs of the region.

As then the Okayama station considered in the light of their own first hand information the appeal of the christians of Tottori it seemed to them an appeal that would not down. The evangelization of Tottori Prefecture had been for years on the minds and hearts of the missionaries of Okayama. They had made frequent and sometimes protracted visits. But separated as the two places were by two days of hard mountain travel it had been difficult to do justice to the opportunities.

The station accordingly decided, after weeks of prayerful consideration, that it was best to send one of its two families over the mountains into the shade (San-in). But the Okayama station alone thought itself not competent to open a new station, so the matter was formally presented to the mission. The mission, after a thoro canvas of the pros and cons, confirmed the judgment of Okayama station that a family should be sent to Tottori. Even the mission, however, would not take such a step without authorization by the American Board. Wherefore the matter was finally laid before the Board,—its officers in Boston and its annual meeting.

The need appealed to the annual meeting as it had already done to the officers, to the Japan mission, and to the Okayama station. Providentially too, just at this juncture, a special gift of five thousand dollars from the Eliot Church, Newton, Massachusetts, was made at the annual meeting for the opening of new work. It seemed as if God were forwarding the plans that men were making. The decision that had been made in Okayama, not without hesitancy, was confirmed in Boston with enthusiasm, and the first steps had been taken toward opening Tottori station.

The Rowland family reached Tottori, and the station was opened, April 10 (?), 1890. Misses Holbrook and Stone soon followed.

Misses McLenan (now Mrs. S. S. White of Tsuyama) and Talcott had spent a large part of the winter in the city, and had put in some good strokes of work, but they counted their going temporary. Okayama station with its schools and other fixed work could not give them up. So, tho their work was most effective and a great preparation for those to follow, yet technically speaking they were not a part of the station.

There was already an organized church in Tottori and a half score of believers in Kurayoshi. There was a start but only a start for all these

brethren were young in the faith and in experience in Christian work. The first missionaries found at once more work than they could do. They were all new in the country (three and one half years, the longest) and very stammering in the language. The Christians were exceedingly cordial. Many unbelievers were as exceedingly uncordial and hateful. Atheistic thought abounded. Atheists delighted in perplexing the new-come western representatives of the Jesus-Way. Altogether those first months were the most trying by far of any months of twenty years of life in Japan.

G. M. ROWLAND.

Growth of Christian Work in Tottori.

The foundations of Christian work in Tottori had been well laid by the time the Rowland family took up their residence in the city. On this foundation they were strongly and faithfully but slowly building. Rapid progress was impossible with only one resident missionary family and the work spread over such a wide extent of country. There were also special difficulties such as old-time conservatism, a strong anti-Christian sentiment on the part of government officials and public school teachers, and the extreme poverty of the people. Still prejudice against foreigners and their religion slowly gave way so that gradually the governor and other officers were markedly polite.

At least three reasons contributed to bring about this desired result. One was an evening party, given by the three missionaries constituting the station, to celebrate the silver wedding of the Emperor and Empress. The guests seemed greatly impressed by the sympathy manifested on that occasion. A second reason was the teaching of English to students in the Higher Schools, which seemed to win their gratitude. A third reason, and not the least one, was the

quiet, gentle lives of the Christians and their patience under strong provocation. At times fellows of the baser sort threw stones into preaching places and at worshippers returning to their homes and threatened to burn their houses. Instead of retaliating the believers held sunrise prayer meetings to pray for their persecutors.

As the years went on the personnel of the station changed but the work continued to expand and on broader lines. An Ethical Club, organised in nineteen hundred and one, was, from its inception, well attended, largely by non-Christians. A Buddhist priest and an hostile editor came once to oppose but the editor, becoming interested, continued to attend and was afterwards elected one of its managers. The membership consisted of more than fifty, mostly prominent young citizens. These, besides regularly attending the monthly meetings for discussion of such questions as hygiene, sanitation, domestic, social, and civic duties and freely taking part, also organised helpful public lectures, introducing to the city some noted outside speakers. The club meetings were reported in the local papers and often led to long newspaper discussions.

This club, and a kindergarten started for the children of its members, perhaps did more than anything else to break down prejudice in the city and province and establish a warm friendship with missionaries and other Christians.

Other classes of society were not neglected. A club was formed for little boys and English language classes from the public schools assisted in caring for this. A Sunshine Club for girls was also established. This and the Boy's Club manufactured materials for use in the kindergarten. Students of Middle and Normal Schools, often kept apart by jealousy, came into fraternal relations by social meetings held in the missionaries' home.

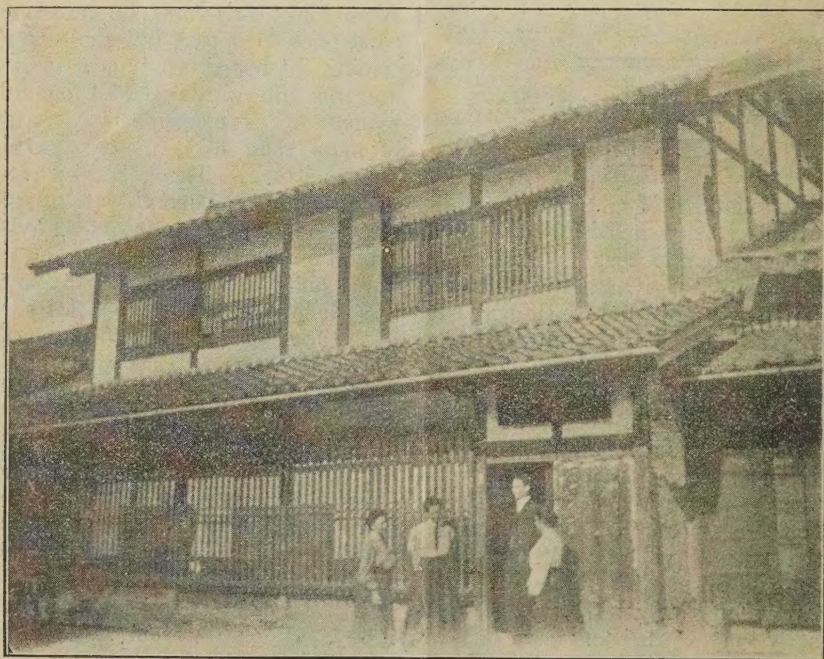
The friendship between Japanese and foreigners that had been ripening for years found emphatic expression when

Mr. and Mrs. Rowland and Miss Daughaday left the city, and especially so, some years later, in the series of farewell meetings given to Mr. and Mrs. Bartlett. The high officials of the prefecture and city united in one grand entertainment, the Governor, Mayor, and others making addresses. As the fine hall used for the purpose was a government building, one speaker said,—"It is scarcely fitting in this place to dwell on Mr. Bartlett's *Christian* work so I confine myself to warm approbation of him as a citizen and an

educator." The meeting closed with a banquet and a large group photograph of all present, some of whom were wives of the officers, invited out of deference to the wishes of Mrs. Bartlett.

The touching tributes of affection by the church members of the city and outstations not only showed warm gratitude but proved the sterling qualities of the people who, as one Japanese pastor expressed it "Are good stuff to make Christians of."

ADELAIDE DAUGHADAY.



The above is a picture of the building in which the Tottori Church holds its services. Mr. Bennett is standing in the doorway with Mrs. Bennett on his left. On his right are Mrs. Walker and Miss DeForest who are temporarily in Tottori for language study.

The Present Condition of the Tottori Field.

(Because of the lack of men and means for the work Tottori was closed for two years. It was re-opened this fall).

If merely the bare facts were stated the outlook for the Tottori field might seem to be discouraging. The church has been without a pastor for a year or more. Mr. Katagiri, one of the deacons of the church, went to the *Sōkwaï* in

Kobe, and later went to Osaka, then to Kyoto, and finally to Okayama, trying to find a pastor, and was not able to do so. Mr. Okuye, one of the most prominent lay Christians in Japan and a member of the Tottori church, is now in Tokyo on business. While there he has been trying to get a pastor, and from telegrams received, we have hopes that he has found one, but definite word has not yet come. The Yumura field, east of Tottori, has been without an evangelist for more than a year, and the preaching services, which were kept up for some time by lay members, have been abandoned. The young people's Zion Society which was so flourishing when Mr. Nakamura the former pastor was here, has suffered greatly during his absence, but a nucleus of the members is left and it looks as if the society would soon be in a flourishing condition.

On the other hand there are many hopeful things about the Tottori field. The Sunday services have been kept up regularly, and the attendance since we reached the city seems to be as large as it was when I left Tottori two years and a half ago. Although the church is without a pastor, it is dissatisfied with its present quarters and wants to have a new and better building. Mr. Okuye and other members of the Ogura railway construction company, which is building the railway to Tottori, have guaranteed one thousand *yen* for this, the Christians of the city think they can raise another thousand, and they are looking to me to raise another thousand from America. They think with three thousand *yen* (\$1,500) they can buy the land and put up the building. It was impossible to say no to such a request when the Japanese are doing so well themselves.

The kindergarten, which was so successful under Mrs. Bartlett's supervision, has been kept up, very largely thro the efforts of Mr. Katagiri. But the city government is not satisfied to have it in the mission house because the rooms are too few and too small to come up to the legal requirements. Mr. Katagiri has

kept putting the officials off by saying that he intended to put up a new building by next April. Fifteen hundred dollars will be needed for this and apparently unless I can collect this from America or elsewhere, it looks as if the kindergarten will have to be closed.

The Tottori Orphanage, started by the church members after the Mission had temporarily given up the Tottori work, is in good condition and it is one of the good pieces of work started and supported from the beginning entirely by the Japanese. There are now twenty three children in the Orphanage but they hope eventually to be able to provide for thirty children. A large number of its supporters are non-church members. The children are living in rather crowded quarters, and the superintendent, Mr. Osaki, is looking forward to the time when he can put up a new building too. Mr. Edamoto, a new worker, has come to the city, and is now at work selling Bibles, reading the Bible with inquirers, and working for me as secretary. Mr. Makata, the evangelist in Kurayoshi, seemed to be very much discouraged when we went thro the field in the spring but lately he has been going to Aoya, at the request of the Ogura company, to hold meetings there and it is very gratifying to see how much life and hope have been put into him by his contact with this group of energetic Christian laymen. When I was here in the spring he seemed dissatisfied and was doubtful about the wisdom of staying in Kurayoshi, but now he seems to be hopeful and wants to stay there and fight it out.

The Woman's Society of the church has been started up again and it looks as if that would soon be in a flourishing condition. The members of the society are now engaged in working for the new church building, making bed-quilts, dressing-jackets, dolls, etc. hoping to find a market for them in America. Nearly all the people seem to be interested in the new building and for a week there were morning prayer meetings, begin-

ning at six o'clock, to pray especially for this and for other things connected with the church work.

I can not close this account of the condition of the Tottori field without speaking of the kind welcome which has been given us. One of the church members came out several miles to meet us when we came to the city, and others met us along the road and everything has been done that could be done to show that they appreciated our coming here. And last, but not least, in behalf of the church and of the Tottori station, I wish to say how glad we are to welcome Miss DeForest and Mrs. Walker to Tottori. The people of the church have shown their appreciation in more ways than one, and we hope they will not find Tottori a bad place for language study.

H. J. BENNETT.

Future Possibilities in Tottori.

They are very bright in prospect. There never was a time when the whole of Japan was in anything like so hopeful a spiritual condition. But that fact does not need to be discussed in the space at my disposal.

There are hopeful signs characteristic of Tottori. These alone are the concern of this article.

First in characterizing the people, it is the practically unanimous estimate of all who undertake to influence them; whether Japanese or foreign, whether Christian, Buddhist or merely commercial promoters; that they are *by nature* "unteachable," unappreciative of the opinions, criticisms, advice, and aid of others, and inclined to value themselves so lightly that they would rather lose an advantage than appear to feel a lack. Poor but proud in the spiritual realm even more than in the material.

This trait is not the unmixed evil the bald statement would suggest, for while they are hard to get at with new ideals, they are also strong against novel temp-

tations. They do not seek truth because, forsooth, it is said to have a good standing in the Capital, neither, if Christian truth have once made a lodgment in a Tottori man's mind, can the contempt of the Capital prevent it from bearing fruit. This has brought it about that all over Japan the churches are served by a noticeably large proportion of Tottori deacons and prominent members. A very well-known Christian lecturer and pastor recently said. "There is something peculiar about Tottori men which fits them for such things. I have noticed it everywhere, including my own churches."

I have dwelt at length upon this because it so greatly affects the possibilities of work in and thro' Tottori. It follows from this trait that Tottori must be reached by *resident* work rather than by indirection thro' other centers of population. If also follows that what is done at Tottori has the prospect of producing an unusually wide effect.

Success in such a field depends, of course, upon making the Gospel, so to speak, indigenous, a Tottori thing. And that brings me to the second point, the relation of the unchristian population to Christian work.

I can say unhesitatingly that hundreds of people, if not thousands, would be sorry to see the Church and its work fail. The newspapers, which for years were openly hostile, have distinctly changed their tone. The schools, whose influence was most determinedly set upon keeping it out, have all been forced to acknowledge the superiority of improvement in certain Christian pupils. The little, and conspicuously Christian, orphan asylum recently opened there, has over seven hundred cordial supporters—mostly non-Christian. The writer a year was invited to attend an official ceremonial and banquet—the only invited guest, I think—and was told in the speech of welcome, that it was largely *because* (not in spite) of the fact that he was a Christian. In short, all classes realise that Christianity has come to stay.

Many, I believe, are planning to look into it who were utterly opposed. One such man has just bought a Bible after at least half a dozen years of fighting against it in his official capacity.

Now for the agencies thro which this opportunity is to be developed: First there is the church in Tottori, and the Mission's chapels in Kurayoshi and Yumura. It is a pity that space does not permit me to speak of the latter except to say that it is wide awake and prosperous.

The Tottori Church is in condition to promise great things. It has struggled thro fifteen years of financial independence and found itself, during a period when there were no resident missionaries, able to give form to work the mission left behind, by organizing a flourishing young people's society, very much like a Y.P.S.C.E., but original and spontaneous, and a kindergarten, and an Orphan Asylum. Of course for the support of these charitable organizations it will have to look for sympathy to outsiders at home and abroad, but it finds itself, as never before, filled with the spirit of work.

Having known what it was to co-operate with missionaries on intimate terms for years, and realizing that every one of the organizations which took form during the two years while they were by themselves was the direct outgrowth of some specific feature of the Mission's work, they return with an enthusiastic welcome to so valuable a partnership, for participation in which they have become so much better fitted.

Last of all, and most happy of all, is the fact that the missionaries whom they are welcoming are known to them and are in sympathy with their hopes, and that one of them is a former resident of Tottori.

Not only are the prospects bright for Tottori region, with its half-million souls dependent upon these agencies for a knowledge the Gospel, but there is even good ground for hope that a center of leadership may be established

there. We have the precedent, already several years old, of that little, struggling church setting the example for the empire by contributing to lift the debt of the *Dendo Kwaisha* at a critical juncture.

Sound common sense would back that station now with plenty of money for touring, tracts, chapel-hire, and aid to various evangelizing agencies. The local Christians are in a mood to learn self-help and liberality faster by example than by bargaining over the proportions. A dollar can do more for missions in few, if any, other places.

S. C. BARTLETT.

The Tottori Orphanage.

The Tottori Orphanage, shown above, was started January 14, 1906, as a branch of the Matsue Orphanage. Mr. Fukuda of Matsue came to Tottori to talk with the people here about it, and tho there was some opposition, Mr. Osaki, one of the church members, said it could be done and that he intended to see that it was done. So the Orphanage was started as a branch of the Matsue Orphanage, and Mr. Saito was chosen to have direct charge of the children. Three days later, he and four orphans formally occupied the house. By April the number of children had increased to ten, when relations with the Matsue Orphanage were broken off and the Tottori Orphanage became an independent institution.

There are seven hundred and fifty supporting members, contributing three *sen* or more each, per month, the total monthly subscriptions aggregating fifty-four *yen*. Monthly expenses are about sixty *yen* or thirty dollars, but so far occasional gifts have averaged ten *yen* a month. This sixty *yen* supports twenty-two children and Mr. and Mrs. Saito.

When asked about the needs, Mr. Saito said they were 1. a larger building and a play-ground; 2. a little better food; 3. a printing-press and a laundry to keep the children busy.



THE TOTTORI ORPHANAGE.

Changed Addresses.

Finding that it was not necessary for her to hasten home, and desiring to remain a little longer in Japan, Miss Chandler has accepted a temporary position in Tokyo. Her address is Friend's Jo Gakko, 30 Koun-machi, Mita, Shiba-ku, Tokyo.

Mrs. James Whitelaw, formerly Miss Benedict, has moved to Portage, Wis.

Mrs. M. Monaco, formerly Miss Gunnison, lives at No. 845 E. Main St., Stockton, Cal. She has two children, a boy of four and a girl younger.

Mrs. J. R. Ball, formerly Miss Goodman, may be addressed at Northwestern University, Evanston, Ill. where her husband is taking special theological study this year.

Mrs. James Harkness, formerly Miss Emily Brown, and her husband have bought a ranch in California where they are raising fruit and chickens. Their

address is Santa Cruz, Cal., R.F.D. 2, No. 684.

Miss Case's address is 15 Fruit St. Worcester, Mass. and not 51 Fruit St. as stated in our last issue.

Those who wish an appropriate Christmas present for their Japanese friends will find that the book entitled "Shinjin Gôitsu" written by Rev. Chûbi Hara and published by the Keiseisha, Owari-chô, Kyôbashi, Tôkyô, is just what they are looking for.

The Japanese edition of Froebel's "Mother Play" has been out of print for some time. A new edition is now in the hands of the printer and will probably be issued by the first of next month. Those wishing to purchase copies may do so thro Miss Howe, 22 Nakayamate dori, 6 Chôme, Kobe.

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